The Christian Socialist

The Golden Rule Against the Rule of Gold

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THE HERMIT THRUSH

The cool wind weaves
Through shifting leaves,
Green shade and sunlight yellow—
Where through the maze
Of wooded ways
Resounds his calling mellow—
His faint and far-off song.

Hark! where he calls,
Dim waterfalls
Tinkle with music hollow—
And down the glen
He calls again,
Still luring us to follow
Up the green ways of spring—
The fairy ways of spring.

—McClure's.

SIS[illegible]ERS

THE STORY AWARDED SECOND PRIZE IN THE CHRISTIAN SOCIALIST CONTEST

By MARY E. BURNET

For years it had been the custom of Judge Northway's family to spend the summer at the seashore, and when Julia, soul-sick and weary of a constant whirl of social gayety, rebelled and refused to go, the old judge protested forcibly. He might better have saved his breath; his daughter was too much like himself to be easily conquered. Go to the seashore she would not, but go to the country she would—and did.

How tired she was! Tired of life, tired of people, and brooding over her own sorrows and dissatisfactions, she isolated herself from the other boarders at the farm, and so far as possible avoided all social intercourse with them.

Then one day a new face appeared opposite her at the table, a pair of keen eyes and a witty tongue aroused her in spite of herself, and a new interest came into her life. After dinner she was introduced to the first real professional man who had appeared among the boarders, and, almost before she realized it, the girl had unbent from her former attitude of aloofness.

Self-centered as she had been, her liking for this wiry, energetic old gentleman surprised even herself. It would seem they had nothing in common, looking on life as they did from viewpoints so widely separated. Money and position, things that were as the bread of life to Julia Northway, meant nothing to Doctor Dix. He would always be poor, giving himself freely to the service of his fellows. Alone in the world, he lived but for the good he might do, and in the crowded city he had found a field that was unsurpassed.

The old physician's manner toward Miss Northway was a constant puzzle to her. He criticised her ways freely, where she was used to flattery; he quizzed her unmercifully when she expressed an opinion, yet, far from being angered by him, she always come back with a new subject, curious to hear what he would say.

He told her frankly, when she asked for medical advice, that what she needed most of all was some useful work to do, something to occupy her thoughts, to make her feel that life was worth living. She drew back, horrified. "Work! Why, Doctor Dix, I don't have to work!"

"Better for you if you did," he retorted, bluntly. "Everybody ought to work. Why should you be exempt from the common lot of mankind?"

"If everybody had to work," she protested, "there would be no cultured classes; much that is beautiful and uplifting in our civilization would remain unknown through lack of time to produce it!"

"For instance, your own contributions of that description."

Miss Northway looked up in time to catch the mocking gleam in the doctor's eyes. She flushed and turned away again, wondering why she allowed this queer old man to talk to her as he did. The sarcastic remark and the question that had preceded it recurred to her later, insistently demanding a reply. Her only way out of the labyrinth into which it led her was the conclusion that she was more highly favored than others, and formed of a different and altogether superior clay. Wealth had been her family's portion for generations. Was not that, then, the reason?

At last she unbent sufficiently to repeat to the old doctor the story of the one great sorrow of her life. A step-sister who had been her playmate and companion, almost the one creature dear to her, had married against the

YOU DID NOT DO IT

The CHRISTIAN SOCIALIST made an appeal in time of need, not for donations, but for one little subscription of three months for 25 cents; in order to give the paper a start for the summer and tide it over a hard place.

This paper is not a money paying proposition, it never has been and may never be.

The response has been utterly inadequate and shamefully small.

If it is not doing the work that it is intended for, we will say as you did by your response to our past appeal, "LET IT DIE." Did you intend that inference by your non-reply to the CHRISTIAN SOCIALIST'S appeal for aid these past two weeks?

A FRIEND IN NEED

THIS PAPER IS GRAPPLING WITH MIGHTY PROBLEMS. IT IS BEING SORELY PRESSED FINANCIALLY. THIS IS YOUR TIME TO DO SOMETHING.

If you have faith in the paper and love for its cause you can not afford to neglect sending your mite at this pressing time.

This appeal for aid comes to you who are the paper's only friends and you must stand by it, or it will suffer. We cannot but believe that you recognize the importance of this paper. There are many other Socialist papers which are doing noble work; but no other paper can or does fill the place of the CHRISTIAN SOCIALIST. This paper goes to thousands of preachers, teachers, and other people who would not notice any other Socialist paper.

Reader, you have some money; it may be only a little, but you have some.

STOP AND THINK A MOMENT. Are there not men of the same means as yourself who give to charity many times more than you are giving to that which will forever do away with poverty and misery—the curse of the world?

ARE WE SOCIALISTS GIVING IN ANY PROPORTION TOWARD THE CAUSE OF SOCIALISM AS MEN OF THE SAME MEANS GIVE TOWARD THE CHURCH?

If you think we should give as much or more, FILL OUT THE BLANK BELOW. Write and say "YOU CAN EXPECT SO MUCH EACH MONTH FROM ME. IT IS MY CONTRIBUTION TOWARD THE CAUSE OF HUMANITY"

Right now follow the good impulse you have. Much depends upon you. The loyal hearts that are beating in désire for this paper are waiting for you. WHAT IS YOUR ANSWER?

MY ANSWER

The CHRISTIAN SOCIALIST, 5443 Drexel Ave.,
Chicago, Ill.

Comrades:—

Herewith please find 25 cents. This entitles me to a subscription for this amount. And I also pledge to send this amount every week for twenty weeks, by securing a subscription or furnishing the money myself.

Name ....

Address ....

City .... State ....

will of her family and after that had completely disappeared. Every effort to find her had failed, but the memory of her sweetness and charm, and the sorrow of her loss clung to Julia's mind like a shadow, darkening her gayest hours.

"Margaret was not like me," she said, honestly, as she told the story. "She was more like you, doctor. Not born of a wealthy family, her training was not of the kind they give. She loved people. I've seen her stoop to pick up a ragged baby that had stumbled and fallen on the street, when I could not bring myself to touch the dirty, squalling thing. That was like her. Her choice of a husband was like her, too, I suppose, though I confess I could not understand it."

"She married a working man, did she not?"

"Yes, a carpenter, John Carroll by name. Perhaps they were afraid my father would succeed in separating them; at any rate, we've never had a trace of her since—that was eight years ago. It has been hard for father and for her mother, I know, but it seemed hardest of all for me. We were such chums, doctor, and I loved her so!"

The doctor was staring fixedly at the girl, an idea full of possibilities taking shape in his brain. Once he opened his lips to speak, then thought better of it. After all, one ought to be sure before speaking on matters of importance. One thing encouraged him; he had learned that somewhere in the world was a human being whom this girl loved intensely. With that to work upon, what might he not be able to accomplish?

"Do you know," she remarked to Doctor Dix one morning, as they watched the birds flitting about the lawn, "I never in my life wore a bird or its wings for an ornament? It seems to me the cruelest thing to kill the pretty little creatures just to feed a woman's vanity. Wear them awhile, then throw them aside!"

"You strange child!"

"Why?"

"Because you are so thoughtful for the birds—for all dumb creatures—and so careless of humanity!"

"Why, doctor, I try to be kind, even to my servants."

"Yes, but they must be servants. Servants! Did you ever try serving, child?" Before she could reply, he went on hastily: "It isn't dead birds that you wear—it is human creatures' lives!"

Miss Northway was plainly shocked. "I don't understand you," she said, in bewilderment.

"No, I know you don't. Didn't I hear you telling yesterday about a willow plume you wore last winter?"

She nodded, rather shamefacedly.

"Did you ever see how willow plumes are made; ever know any one who made them? Of course, you didn't. Such people are not in your class."

"No," she agreed, stiffly, "they are not."

"Has it never occurred to you that some of your own class might fall into poverty, become workers, and so become unfit for you to associate with? Pshaw, girl! The difference is in the character of men, not in the length of their purses! When you come back to the city I am going to take you to see some places you've never seen nor dreamed of, and among them is a willow plume factory. Will you go?"

"I'll go," she answered, meekly. "I'll be at home next week."

It was not a long ride they took, but it led them down into the tenement district, through dirty, crowded streets, where the doctor drove slowly to avoid collision with the multitude of drays, trucks and even push carts with which the street was filled. There, before a huge frame building, he drew rein. Miss Northway looked at him in astonishment. "This isn't a factory, is it?"

"No, but it's a licensed tenement, a place where manufacturers can get their work done cheaply, because people who work at home furnish their own light and heat and pay their own rent."

"They ought to pay them more on that account," ventured the girl, timidly.

Her companion gave a harsh laugh. "Pay them more! Why, child, they pay them less! What's to hinder? People working singly instead of grouped together in factories or shops are easily kept unorganized. They don't know what others in the same line of work receive—they take what the boss chooses to give, and he chooses to give as little as possible. He must, or quit the business."

As he talked, Doctor Dix had led the way into the building and up the gloomy stairway to the fourth floor; then along a dark corridor, obstructed with buckets of garbage and baskets of coal, where Julia held her breath in fear of stumbling.

"No gas in the house," observed the physician. "These people buy their fuel daily, by the basket. The most expensive way, but it's that or none for them. They can spare but a few cents at a time for it."

They stopped at last before a door where he rapped lightly. A thin, quavering voice bade them enter, and again he led the way, into a dimly lighted room.

What use to describe the pathetic struggle with poverty that they found within those walls? Or the wretchedness that met their eyes in the neighboring tenements? Suffice it to say that it was a very thoughtful girl who followed Doctor Dix down the seven flights of stairs from their last visit, and climbed, almost exhausted, into the buggy. "How do they stand it?" she gasped, and then, with a long breath, "Oh, what a life to live!"

"Terrible. And especially so when one must endure it that another may live in luxury! It is a common thing among the toilers to dwell in squalor and battle with poverty. Industry is run for profit, and the employer buys as much labor power as he can for as little money as possible. But labor power is all the workers have to sell, and when that is disposed of they are at the end of their resources. All their lives they get a bare living through the greatest exertion; when their strength is drained and old age overtakes them, nothing remains for them but death or the almshouse."

The girl was silent for a time, then she looked up with the faint glimmer of a smile in her eyes. "What is the answer, doctor?"

"Simply that industry for the profit of a few must cease, and industry for the benefit of all take its place. No employer to draw a profit from the labor of others simply means that all will work, and all that each produces will be his own. No one should want more than that."

Julia was very quiet during the remainder of her ride. She was thinking of many things. She had often heard her father condemn such sentiments as the doctor expressed, had heard him speak of the poor as shiftless and lazy, not liking to work. But how could people be said to be lazy when they worked far into the night for a pittance? Though they might at times mismanage their affairs, might not their poverty be due rather to the fact that in their helplessnes they were enslaved and robbed by those more powerful than they?

"Where are we going now?" she asked, rousing herself suddenly.

"I promised to take you to a place where they make willow plumes," said the doctor, gazing steadily ahead of him. "We're coming to that now. Then I'll take you home."

It was in a quieter, cleaner street that they paused again, and before a tenement that seemed a little better cared for than the others they had visited. Here, on the third floor, they entered a small but neat and clean apartment, which evidently served as living room, work room and kitchen, while from it opened a windowless bedroom.

A dining table, contracted to its smallest capacity, stood before the window, and a six-year-old girl, busy at some sort of work, sat beside it. On a well-worn sofa, near-by, lay a boy perhaps a year older, whose eyes were covered with a bandage.

"How are the eyes today, John?" the doctor asked, moving toward him, followed closely by his companion. The little girl continued her work, scarcely looking up as the doctor talked to the boy.

"See what the child is doing, Julia?" asked Doctor Dix, turning back to her. "Little fingers like hers can tie the knots in a willow plume so much more rapidly and neatly than even yours could do it. Let the lady watch you awhile, Margaret; I want her to see how willow plumes are made."

Miss Northway started and looked at him inquiringly. "How odd!" she said, sharply. "John and Margaret! Who are these people?"

The doctor shrugged his shoulders indifferently. "Rather odd," he said, carelessly, "but one doesn't know much about these poor—there are so many of them, and they don't belong to our class." He glanced furtively at her burning cheeks. "Watch, Julia, see how patiently those tiny fingers work—how long it takes to make a plume. These children and their widowed mother, working together, earn barely enough to keep them alive. The boy won't earn anything for awhile, never at work like this. It has made him blind."

Julia gave a cry of horror. "Can nothing be done for him?" she asked, pityingly.

"Possibly. In a hospital, under the care of specialists, he might recover to some extent. But it would cost a great deal of money."

"He shall have it, poor little fellow!"

"Thank you, child. But don't you know there are many like him, and others broken in other ways? You can't cure them all! And what would be the use, with millions working under conditions that will bring the same old results over and over?"

"'An ounce of prevention is better than a pound of cure,' they say," she answered, thoughtfully. "And how much more easily applied! There is work to be done there."

"And you can help do it," returned the doctor, quickly. "Margaret, where's mother?"

"She went to the store to get something for supper," the little one answered. "She'll be here soon."

"What will you have for supper?" The doctor spoke on a sudden impulse. He was thinking of the excellent dinner to which Julia Northway would sit down that evening.

"Bread an' tea," replied Margaret.

"An' maybe bologna," piped up John.

Miss Northway looked incredulously at the doctor. He nodded. "That's all they can afford," he said in an undertone.

There was a moment's silence, and when the visitor again raised her eyes they were filled with tears.

"So this is what you brought me out to see, isn't it? Half-fed children, working to make things for me to enjoy, and one of them blind as a result! Working their little lives away—killed by inches! You said I was wearing human creatures' lives—doctor, I didn't know the world was like this!"

"The world is desperately cruel," he answered, gently. "I wanted you to help to make it different, but you couldn't until you realized the oneness of these people with yourself. I wanted you to know that they are your brothers and sisters, to feel the truth of the lines, that "the Colonel's lady and 'Judy O'Grady are sisters under their skins,'" He smiled at her sorrowful face. "Brighten up, child, I hear the mother of these children coming home."

There was a footfall in the corridor outside, the door opened and a woman entered, a tall, slender woman, whose faded features still showed traces of beauty, not yet effaced by hard work and insufficient nourishment. As she closed the door she looked in surprise at the doctor and his companion. Then, with a startled cry, she ran toward them, and the little packages in her hands fell to the floor. "You have found me at last!" she cried. "You have found me, and I thought you didn't care! Now I can go home—O, Julia, little sister!'

For an instant Julia Northway stood, paralyzed, then in a flash she realized it all. Doctor Dix had brought her here to show her the wretchedness of the poor, to make her feel that she and these oppressed people were children of a common humanity—and he had brought her to the sister she had lost!

A moment the two women stood clasped in each other's arms, then Julia turned to Doctor Dix, her eyes shining with tears.

"You knew it all the time," she said, half reproachfully, "and you did not tell me!"

"Child," was the enigmatic reply, "before I knew her name I knew that this woman was your sister."

The girl looked earnestly into his eyes. "And you were right," was all she said, but the doctor knew that at last she understood.

Socialist Party Platform for 1912

Adopted at the National Convention at Indianapolis, May 17

For president, Eugene Victor Debs of Terre Haute.

For vice-president, Emil Seidel of Milwaukee.

These are the Socialist Party nominees for 1912 and this is the Socialist Party Platform upon which they make their campaign:

THE PLATFORM.

The Socialist Party of the United States declares that the capitalist system has outgrown its historical function and has become utterly incapable of meeting the problems confronting society. We denounce this outgrown system as incompetent and corrupt and the source of unspeakable misery and suffering to the whole working class.

Under this system the industrial equipment of the nation has passed into the absolute control of a plutocracy which exacts an annual tribute of millions of dollars from the producers. Unafraid of any organized resistance, it stretches out its greedy hands over the still undeveloped resources of the nation—the land, the mines, the forests and the water powers of every state in the Union.

In spite of the multiplication of labor-saving machines and improved methods in industry which cheapen the cost of production, the share of the producers grows ever less, and the prices of all the necessities of life steadily increase. The boasted prosperity of this nation is for the owning class alone. To the rest it means only greater hardship and misery. The high cost of living is felt in every home. Millions of wage-workers have seen the purchasing power of their wages decrease until life has become a desperate battle for mere existence.

Multitudes of unemployed walk the streets of our cities or trudge from state to state awaiting the will of the masters to move the wheels of industry.

The farmers in every state are plundered by the increasing prices exacted for tools and machinery and by extortionate rent, freight rates and storage charges.

Capitalist concentration is mercilessly crushing the class of small business men and driving its members into the ranks of propertyless wage workers. The overwhelming majority of the people of America are being forced under a yoke of bondage by this soulless industrial despotism.

It is this capitalist system that is responsible for the increasing burden of armaments, the poverty, slums, child labor, most of the insanity, crime and prostitution, and much of the disease that afflicts mankind.

Under this system the working class is exposed to poisonous conditions, to frightful and needless perils to life and limb, is walled around with court decisions, injunctions and unjust laws, and is preyed upon incessantly for the benefit of the controlling oligarchy of wealth. Under it also the children of the working class are doomed to ignorance, drudging toil and darkened lives.

In the face of these evils, so manifest that all thoughtful observers are appalled at them, the legislative representatives of the Republican, Democratic and all reform parties remain the faithful servants of the oppressors. Measures designed to secure to the wage earners of this nation as humane and just treatment as is already enjoyed by the wage earners of all other civilized nations have been smothered in committee without debate, and laws ostensibly designed to bring relief to the farmers and general consumers are juggled and transformed into instruments for the exaction of further tribute. The growing unrest under oppression has driven these two old parties to the enactment of a variety of regulative measures, none of which has limited in any appreciable degree the power of the plutocracy, and some of which have been perverted into means for increasing that power. Anti-trust laws, railroad restrictions and regulations, with the prosecutions, indictments and investigations based upon such legislation, have proved to be utterly futile and ridiculous.

Nor has this plutocracy been seriously restrained or even threatened by any Republican or Democratic executive. It has continued to grow in power and insolence alike under the administrations of Cleveland, McKinley, Roosevelt and Taft.

In addition to this legislative juggling and this executive connivance, the courts of America have sanctioned and strengthened the hold of this plutocracy as the Dred Scott and other decisions strengthened the slave power before the Civil war.

We declare, therefore, that the longer sufferance of these conditions is impossible, and we purpose to end them all. We declare them to be the product of the present system in which industry is carried on for private greed, instead of for the welfare of society. We declare, furthermore, that for these evils there will be and can be no remedy and no substantial relief except through Socialism, under which industry will be carried on for the common good and every worker receive the full social value of the wealth he creates.

Society is divided into warring groups and classes, based upon material interests. Fundamentally, this struggle is a conflict between the two main classes, one of which, the capitalist class, owns the means of production, and the other, the working class, must use these means of production on terms dictated by the owners.

The capitalist class, though few in number, absolutely controls the government—legislative, executive and judicial. This class owns the machinery of gathering and disseminating news through its organized press. It subsidizes seats of learning—the colleges and schools—and even religious and moral agencies. It has also the added prestige which established customs give to any order of society, right or wrong.

The working class, which includes all those who are forced to work for a living, whether by hand or brain, in shop, mine, or on the soil, vastly outnumbers the capitalist class. Lacking effective organization and class solidarity, this class is unable to enforce its will. Given such class solidarity and effective organization, the workers will have the power to make all laws and control all industry in their own interest.

All political parties are the expression of economic and class interests. All other parties than the Socialist party represent one or another group of the ruling capitalist class. Their political conflicts reflect merely superficial rivalries between competing capitalist groups. However they result, these conflicts have no issue of real value to the workers. Whether the Democrats or Republicans win politically, it is the capitalist class that is victorious economically.

The Socialist Party is the political expression of the ecomonic interests of the workers. Its defeats have been their defeats and its victories their victories. It is a party founded on the science and laws of social development. It proposes that, since all social necessities today are socially produced, the means of their production and distribution shall be socially owned and democratically controlled.

In the face of the economic and political aggressions of the capitalist class the only reliance left the workers is that of their economic organizations and their political power. By the intelligent and class conscious use of these they may resist successfully the capitalist class, break the fetters of wage slavery, and fit themselves for the future society, which is to displace the capitalist system. The Socialist party appreciates the full significance of class organization and urges the wage earners, the working farmers and all other useful workers everywhere to organize for economic and political action, and we pledge ourselves to support the toilers of the fields as well as those in the shops, factories and mines of the nation in their struggle for economic justice.

In the defeat or victory of the working class party in this new struggle for freedom lies the defeat or triumph of the common people of all economic groups, as well as the failure or the triumph of popular government. Thus the Socialist Party is the party of the present day revolution, which marks the transition from economic individualism to Socialism, from wage slavery to free co-operation, from capitalist oligarchy to industrial democracy.

Program.

As measures calculated to strengthen the working class in its fight for the realization of its ultimate aim, the co-operative commonwealth, and to increase its power of resistance against capitalist oppression, we advocate and pledge ourselves and our elected officers to the following program:

1. The collective ownership and democratic management of railroads, wire and wireless telegraphs and telephones, express services, steamboat lines and all other social means of transportation and communication and of all large-scale industries.

2. The immediate acquirement by the municipalities, the states or the federal government of all grain elevators stock yards, storage warehouses and other distributing agencies, in order to reduce the present extortionate cost of living.

3. The extension of the public domain to include mines, quarries, oil wells, forests and water power.

4. The further conservation and development of natural resources for the use and benefit of all the people:

(a) By scientific forestation and timber protection.

(b) By the reclamation of arid and swamp tracts.

(c) By the storage of flood waters and the utilization of water power.

(d) By the stoppage of the present extravagant waste of the soil and of the products of mines and oil wells.

(e) By the development of highway and waterway systems.

5. The collective ownership of land wherever practicable, and in cases where such ownership is impracticable the appropriation by taxation of the annual rental values of all land held for speculation.

6. The collective ownership and democratic management of the banking and currency system.

Industrial Demands.

The immediate government relief of the unemployed by the extention of all useful public works. All persons employed on such works to be engaged directly by the government under a work-day of not more than eight hours and at not less than the prevailing union wages. The government also to establish employment bureaus; to lend money to states and municipalities without interest for the purpose of carrying on public works, and to take such other measures within its power as will lessen the widespread misery of the workers caused by the misrule of the capitalist class.

The conservation of human resources, particularly of the lives and well-being of the workers and their families:

1. By shortening the workday in keeping with the increased productiveness of machinery.

2. By securing to every worker a rest period of not less than a day and a half in each week.

3. By securing a more effective inspection of workshops, factories and mines.

4. By forbidding the employment of children under 16 years of age.

5. By the co-operative organization of industries in federal penitentiaries and workshops, for the benefit of convicts and their dependents.

6. By forbidding the interstate transportation of the products of child labor, of convict labor and of all uninspected factories and mines.

7. By abolishing the profit system in government work and substituting either the direct hire of labor or the awarding of contracts to co-operative groups of workers.

8. By establishing minimum wage scale

9. By abolishing official charity and substituting a non-contributory system of ol

age pensions, a general system of insurance by the state of all its members against unemployment and invalidism and a system of compulsory insurance by employers of their workers, without cost to the latter, against industrial diseases, accidents and death.

Political Demands

1. The absolute freedom of press, speech and assemblage.
2. The adoption of a graduated income tax, the increase of the rates of the present corporation tax and the extension of inheritance taxes, graduated in proportion to the value of the estate and to nearness of kin—the proceeds of these taxes to be employed in the socialization of industry.
3. The abolition of the monopoly ownership of patents and the substitution of collective ownership, with direct rewards to inventors by premiums or royalties.
4. Unrestricted and equal suffrage for men and women.
5. The adoption of the initiative, referendum and recall and of proportional representation, nationally as well as locally.
6. The abolition of the senate and of the veto power of the president.
7. The election of the president and the vice-president by direct vote of the people.
8. The abolition of the power usurped by the Supreme Court of the United States to pass upon the constitutionality of the legislation enacted by Congress. National laws to be repealed only by act of Congress or by a referendum vote of the whole people.
9. The abolition of the present restrictions upon the amendment of the Constitution, so that that instrument may be made amendable by a majority of the votes in a majority of the states.
10. The granting of the right of suffrage in the District of Columbia, with representation in Congress and a democratic form of municipal government for purely local affairs.
11. The extension of democratic government to all United States territory.
12. The enactment of further measures for general education and particularly for vocational education in useful pursuits. The bureau of education to be made a department.
13. The enactment of further measures for the conservation of health. The creation of an independent bureau of health with such restrictions as will secure full liberty for all schools of practice.
14. The separation of the present bureau of labor from the department of commerce and labor and its elevation to the rank of a department.
15. Abolition of all federal district courts and the United States Circuit Courts of Appeals. State courts to have jurisdiction in all cases arising between citizens of the several states and foreign corporations. The election of all judges for short terms.
16. The immediate curbing of the power of the courts to issue injunctions.
17. The free administration of justice.
18. The calling of a convention for the revision of the Constitution of the United States.

Such measures of relief as we may be able to force from capitalism are but a preparation of the workers to seize the whole powers of government in order that they may thereby lay hold of the whole system of socialized industry and thus come to their rightful inheritance.

CHALLENGE BY HOBART LOCAL

Propositions For Debate.

We, the members of Hobart (Okla.) Local, hereby challenge the preachers and politicians who are opposing Socialism as representatives of old political parties or representatives of the "Religious Forward Movement," which is inaugurated and promoted to check the growth of Socialism, to meet in public oral debate Comrade Thomas W. Woodrow, a minister of large experience and thoroughly drilled in the tactics of public discussion, on the following propositions, viz:

First.—Resolved, That Socialism is fundamentally right, and therefore is the scientific remedy for prevailing social evils.

Comrade Woodrow will affirm.

Second.—Resolved, That Socialism is fundamentally wrong, and therefore would increase, rather than cure the evils which afflict society.

Comrade Woodrow will deny.

Conditions

[illegible] place where [illegible]

Second.—Said debate shall continue for not less than two sessions of two and one-half hours per session on each proposition. If only one of the propositions is debated, then four sessions shall be devoted to the proposition.

Third.—The disputants shall speak alternately, thirty (30) minutes per speech and a speech of fifteen minutes by each disputant closing the sessions, except the last session on a proposition, the affirmant may have ten minutes for recapitulation, no new argument being allowed in the closing speech.

Fourth.—Each disputant shall choose a moderator, and these two thus chosen shall select a third; and the three shall constitute a Board of Moderation to preserve order, and see that disputants stick to the question, being governed by Hedge's Logic or any standard authority.

Respectfully submitted,
W. M. Rea, Secretary.
H. J. Rea, Chairman.

Hobart, Okla.

Three Presidents Eliot

That the Intercollegiate Socialist Society has just become international in its activities is among the interesting statements of the society's growth recently made by Harry W. Laidler, its organizer. The national boundary of the society was extended when [illegible] from Alberta University, Canada, [illegible] I. S. S. Charter. This university is one of the growing institutions in that dominion, and the students who organized the group declare that the Chapter has great future promise.

In all, the I. S. S. now claims some 47 undergraduate and 5 graduate Chapters for the study of Socialism. One of the recent acquisitions has been Union College, Schenectady, N. Y., the home of Mayor George R. Lunn. This Chapter was organized largely through the instrumentality of Walter Lippmann, former executive secretary of the mayor, and the organizer of the strong Harvard group. Ohio Wesleyan has just come into line as has also the Massachusetts Agricultural College.

J. G. Phelps Stokes, president of the society, has recently made a trip among a number of the New England colleges, including Yale, Williams, Clark, Amherst, Massachusetts Agricultural College, the Connecticut Agricultural College and the Springfield Training School, and reports marked interest in Socialism wherever he has gone. In a number of the institutions he spoke before the entire college body.

Samuel A. Eliot, Jr., the grandson of Harvard's ex-president, and son of the president of the American Unitarian Society, has recently been elected president of the Harvard Chapter after serving for a year as its efficient secretary.

Any literature or information concerning the society will be gladly given to those interested, by addressing its organizer, Room 1210, 105 West 40th street, New York City.

The Socialist Crusaders

50,000 Subscribers by the Presidential Election

The smoke of last month's battle has blown over, the results have been recorded and the Crusaders have been listed. We press on under our leader, Comrade Dr. A. F. Green, of Ohio.

Let us not be asleep, but up and doing. Our enemy, Capitalism, does not rest day or night; he is pressing, grinding, crushing every hour of the twenty-four. Hearts sinking in despair call to you and to me. We who carry the message, let us not delay.

Send in two dollars' worth of subscriptions to the **Christian Socialist**; get on the Socialist Crusader list and watch the commissions grow; send for the plan if you haven't one.

The reports are coming in from the firing line.

"Enclosed find $11.20, $10.00 of which use for sending sample copies of the **Christian Socialist** to clergymen. I am sorry I can not spare more. I appreciate keenly the work you are doing. Twenty years ago I published a Socialist paper. The work has been slow, but your work is vindicating my life dream. God bless you. I will spare what I can from time to time. I am sorry it is so little.

Rev. Harry C. Vrooman, Maine."

"I take great pleasure in reading the **Christian Socialist** and try to get others to enjoy a like good time. We are 100 miles from a railroad and the people have no large plate glass windows to look out of so they spend lots of time reading. When our railroad is completed we expect to import some big guns, who will possibly put the finish on for us; but we will have the foundation well laid for Socialism. Hoping for the best and always on the firing line.

J. W. O'Keef, Wash."

"Please find enclosed one dollar bill for a year's subscription to the **Christian Socialist**, as I am deeply interested after reading the copy of September 15, which fell into my hands a short time ago.

Miss Mary Scott, Calif."

Comrades, just let them see your paper; it brings them.

"I send my subscription for the **Christian Socialist**. It's my ideal as a Christian paper, it's the true spirit of Christ.

Robert C. Owens, Ky."

"The issue of **Christian Socialist** April 18th is the best of all yet. I think the story on the front page should be printed in book form. I am on a hard field, but intend to do all that I can to sow the seed, hoping for a harvest later.

G. W. Hudson, Missouri."

"Will try to get orders for your splendid paper.

E. J. Johnson, Canada."

"Enclosed $3.00. Please send by express 100 Socialist Campaign songs. This is a trial order, but hope to repeat in the near future. The people everywhere are hungry for the message of truth, but many can only be reached through song. Husband and I are propagating the principles of Socialism through the state with moving pictures and lecture combined. Yours for the Social Revolution,

Edna Helm, Okla."

"Enclosed find draft for $1.00 for which please send 100 copies of the Hamilton Edition of your valuable paper.

Secretary Local Socialist Party, Oklahoma."

This comrade not only recognizes the value of the Christian Socialist, but I warrant he knows what good party tactics are. More such secretaries and the Socialist day will be upon us.

"Please rush at once by return express 200 copies of Moyer's Leaflets, 'A. B. C. of Socialism and Vital Questions.' I enclose $4.00. Rush! Rush! Rush! Yours fraternally,

R. W. Starcke, Pa."

Surely, "the Lord's business requireth haste." Comrades, what are you doing whose reports have not yet appeared in this column? You are not one of those who report at the hospital at the first sound of battle?

The Cause needs you. Do not fail.

The Socialist Crusaders seek to unite those who have caught a vision of **PEACE, GOOD WILL AND PLENTY ON EARTH**, and who will fight to

"Haste the end of sin and crime,
Haste the reign of love sublime,
Haste the Golden Age of time."

The Socialist Crusaders have as their purpose the grandest mission under heaven, that of rescuing the souls of women, little children and working men from the hell of economic slavery.

Send two dollars' worth of subscriptions to the **Christian Socialist**—that is two annual subs, or 4 six months subs, or 8 three months subs and get on the Socialist Crusader list.

The slogan is 50,000 before Presidential election.

The Socialist Crusaders are given commissions, every return is recorded and they receive promotions.

Tear off the blank below, fill it out, sign your name and forward to the **Christian Socialist**:

ENLISTMENT BLANK

The Socialist Crusader's Effort

The Christian Socialist,

Herewith find $2.00; send The Christian Socialist to

Name	Address	City	State	Amount
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Issued Weekly. Published by
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NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

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COMMIT IT TO MEMORY

Every enthusiastic young Socialist and every Socialist speaker, especially the younger ones, should commit the Socialist platform to memory and recite it in private and public as often as possible. It is a great Socialist lecture in itself.

DEBS AGAIN

Next to the cause of world revolution itself, the American Socialists love 'Gene Debs. There is no man in the world for whom they care a rap compared with their deep regard for Debs. He holds their hearts in his own big heart, and it was their hearts rather than their heads that proclaimed him their candidate for president for the fourth successive time. And if "love is the greatest thing in the world," the place Debs holds in the hearts of the comrades proves the wisdom of their choice. No one doubts the revolutionary loyalty of Debs. He is militant socialism incarnate. He most fully and fairly represents the real spirit and purpose of the movement; and though to keep on nominating the same man may be a poor way of getting votes—for the Socialist movement must be vastly more than a mere personal following—yet, except for the fact that he has been nominated three times previously, no other name at the head of the ticket would bring the satisfaction to the hearts of tested and tried comrades that Debs' name brings. Here's hoping that he will receive two million votes, at least, next November.

SOCIALIST PARTY CONVENTION

In the city of Indianapolis, where it was born eleven years ago, the Socialist Party is now in delegate convention assembled. About 300 delegates and thousands of visitors make up the vast assemblage that throngs Tomlinson Hall and shakes its walls with hopeful enthusiasm.

The Socialist Party was formed in 1901 by the union of the two broken wings, eastern and western, of the Social Democratic Party that had fused on the presidential ticket of 1900—which practically marks the birth of our present party, because then the practicability and desirability of union was demonstrated in the vote of 96,000 received by Debs and Harriman. Now the dues paying membership alone is approximately 135,000 and the vote well nigh 1,000,000. The Socialist Party controls many towns of importance, like Schenectady, Granite City, Butte and Berkeley, has dozens of members of State legislatures and one member of the National Congress. All this growth in eleven years causes much rejoicing among those who helped lay the foundations of the present party, and out of whose love and loyalty it was born.

THE CHINESE REPUBLIC

An extraordinary scene was enacted at the General Conference of the Methodist Episcopal Church, now in session at Minneapolis, when, after inspiring addresses by Chinese men and women, a resolution was enthusiastically adopted urging the United States government to be the first to recognize the Chinese Republic. On motion of Rev. Dr. Homer C. Stuntz, since elected bishop, the flag of the Chinese Republic was entwined with the Stars and Stripes above the platform. So far as we know the Socialists and the Methodists are the first to "recognize" the Chinese Republic.

AGAINST MEXICAN INTERVENTION

On motion of Rev. Dr. John W. Butler of Mexico, the M. E. General Conference passed strong resolutions protesting against American intervention in Mexico. That's right. True Methodists are revolutionists as well as regenerationists.

SEXUAL HEALTH REQUIRED

Dean Sumner of the Protestant Episcopal Cathedral in Chicago has created a sensation by declaring that he will not perform the marriage ceremony unless the would-be groom and bride each present an up-to-date certificate of good health and physical fitness for the marriage relation. This is in harmony with Mr. Carr's position in the articles on sex printed in this paper some time ago. The matter is of vital and vast importance and the action of Dean Sumner marks an epoch in the progress of matrimonial happiness, sane parenthood and healthy childhood.

ABLE COLORED ORATOR

Rev. Geo. W. Slater, Secretary of the Christian Socialist Fellowship for the Colored Race, has been on a speaking tour in Pennsylvania. The comrades are so pleased with his work that many of them are asking for return dates. The following is from the Newcastle "Free Press," concerning his lecture at Elwood City:

> Rev. George Slater, of Iowa, lectured to a large audience in the Majestic Theater Sunday afternoon, and if ever an audience enjoyed a lecture that cro wddid. Slater has traveled considerably, has plenty of facts upon which to base his arguments, and his delivery is comic. He had no trouble keeping his crowd in a good humor.

Comrade and Mrs. Slater, who is also a Socialist speaker, will be passing from Clinton, Iowa, to Hampton, Virginia, from July 1 to 22; leaving Hampton on their return July 29. Parties desiring their services should write the **Christian Socialist**.

THE "CALL OF THE CARPENTER"

Amongst the mass of commonplace material that is being printed every year, now and then we find a book that has the mark of originality; and no matter what the author's contention, the work, because of its unconventionality and departure from beaten paths, has both a pleasing and stimulating effect. We recognize, now and then, in some work the touch of genius, of inspiration, vision and prophecy. Occasionally we find something the very audacity of which startles us out of lethargy into action. Sometimes the very force of a book or its style will give us such a jolt as to jar us loose from antiquated moorings, rusted boltings or moss-grown niche, ensconed in which we have thought ourselves safe from any outside turmoil. Such, in fact, are the experiences of those whom I have met who have read the "Call of the Carpenter." As a college student the present writer has an exceptional opportunity for observing the effect of various innovations and commonplaces upon both students and faculty. I can assuredly say that in its field no book during the last four years has so deeply stirred the college as the "Call of the Carpenter."

It was the professor of Sociology that first approached me regarding it.

He said, "Have you read the 'Call of the Carpenter'? It is a startler. It takes hold of you and shakes you," and he emphasized his remark by shaking me by the lapels of my coat.

It was not long before students were chasing librarian and fellow students for the chance to read it. Some, of course, bought copies for themselves. Such an impression did it make that a special meeting of those interested was called to discuss it and exchange ideas regarding it. In addition to a score of students, two faculty members attended. There was no doubt that these men had been stirred by what they had read. Both criticism and commendations were freely offered. It is impossible here to enumerate them all. Apart from the criticism which mainly concerned the theological section, and the author's method of handling facts and other material, the one admission which seemed to be common to all was that Mr. White's picture of the Carpenter had a force and hall-mark of reality which was absent in the generally accepted presentations. Everyone agreed that the author must be consumed with a passion for social justice. Some few thought that perhaps his great passion had led him to overdraw the human side and revolutionary character of Christ.

A few weeks later, through quoting from the book to an audience, I was besieged with inquiries regarding it, and could have sold a number of copies had I possessed them. Since then I have noticed in other circles the same contagion getting in its work. The head city library is inundated with inquiries for the book. Men's clubs and social organizations are discussing it. There is something in it that grips and holds you. Such a book, despite its imperfections, must leave its mark; for, as one college professor said, "I can never read again the New Testament in exactly the sense of the old interpretation." To those who have become surfeited with the ecclesiastical figure of the Christ, the Carpenter, restored as the friend of labor and companion of the poor and oppressed, comes as a great relief and refreshment. To those who have accepted the carpenter picture etherialized, a figure supernatural, it comes as a shock, but too real an experience in harmony with life as they must know it for them to remain unconcerned and unaffected. Whatever may be said regarding the author's method of treatment of material, one cannot escape a conviction that he has added something which has hitherto been lacking, and something so much in common with human experience that its restoration clears up many puzzling enigmas, and fills what has been an aching void.—Edgar W. Herbert, Y. M. C. A. Training School, Springfield, Mass.

[redacted]

THE CARPENTER OF NAZARETH

Have you reported for duty with the Socialist Crusaders? or is it that you are waiting for this reminder? See page 4.

LIFE'S GREATEST RESPONSIBILITY

As Seen by a Woman

"What is life's greatest responsibility?" was the subject for the speakers at the May Day Breakfast of the Social Economics Club of Chicago. Clubs all over the state participated, about four hundred delegates being present.

Among the speakers were Catharine Waugh McCulloch of the Illinois Equal Suffrage Association, Dr. J. T. Stone, Alderman, Dr. Willis O. Nance, Frank Comerford, Myra Strawn Hartshorn of the Woman's Party and Mrs. Anna K. Hulburd, vice president of the Second District Federation of Women's Clubs. Mrs. Hulburd spoke as follows:

"For most people in this world the greatest and all consuming responsibility is that of getting a living and for most women in the world the income is so pitifully inadequate as to leave no time or strength for any other interest than that of supplying their daily needs. We club women, either through our good fortune or through our own efficient efforts, have achieved the privilege of a choice in our life's purpose. For the answer to our question, 'What is life's greatest responsibility?' we have but to turn one glance from our own fair and favored view of life's picture to the darkness and privation overshadowing the mass of human scene. Our one bright spot where life is full and free is set against a dark blur of struggle and defeat. This is the picture of society since civilization began.

"Looking down the vista of the ages we see always the same effect of light and shade; mankind divided into two irreconcilable contrasts of owner and slave, of lord and serf, of master and toiler, of fear and tyranny, of want and luxury, a hideous picture for reasoning humans to behold.

"The transcendant vision of all the Seers and Sages, and the Saviors of the past, of a world redeemed to brotherhood, have been clouded over by man's egotism and materialism. Even today all Christendom though hallowing the name of the lowly workman of Judea beholds his people from the Mediterranean to Siberia degraded in ignorance and poverty while the rich and powerful take his name in vain, 'For by their work ye shall know them.'

'The war cloud that has devastated the ages today is black and terrifying. The world's mightiest monarchs, bound by the tender ties of family, kin and a common race, sworn to the same religion of love and peace, face each other in jealous fear. They fetter upon the nations the military curse that consumes the life of labor that they may gorge their cruel ambitions. Whose is the master hand that has painted this horrible panorama of grime and blood upon the scroll of time? It is man's misguided, unchecked, exclusive rule that is responsible for the past and that has made the world what it is today. It is woman's greatest responsibility to change this unrighteous aspect of human existence. Already the dark shadows are receding before the stately entrance of enlightened womanhood to her full share in the social control.

"Woman's age—long devotion to the family through her care for the young and for the comfort of the home, has saved the race from extinction by war, exploitation and vice. Woman's history is a continuous record of useful labor and self-sacrificing devotion to the child. She alone knows the cost of the child, to her each one is precious, every one is worthy. No longer will she meekly surrender her offspring to the war god or to mammon's exploitation. Her family ideas of mutual consideration and co-operation must be extended from the home to embrace the whole human family. Her hand shall guide the master painter of the human drama to dip only in the colors of freedom, loving service and gladness. The future will behold the long human procession emerged from the shadows of fear and want, the child, humanity, held aloft, the dearest object of reverence and devotion."

The only condition of membership in the Socialist Crusaders is a deposit of two dollars' worth of subscriptions in the Christian Socialist office. No drones admitted; all are workers. See page 4.

A LULLABY

For the Childless

Come to me, little one, drowsy and dear;
  Mother will spare me her darling awhile.
I am so lonely when twilight it here!
  Lie on my bosom, and nestle, and smile.

I have no little one, dearie, like you,
  No little hand to hold close in the night,
No one to dream of the lonely hours through,
  No one to wake for when God sends the light.

You are so sorry? O, bless you, my sweet!
  Dear little fingers that wipe off the tears!
Little soft body and little white feet,
  How will they treat you—the terrible years?

Life is so fair to a baby like you;
  All things are wonderful under the sun,
Rainbows are real, and all stories are true—
  Would they might be so when childhood is done!

Wide little eyes that are questioning so,
  Life is no stranger to you than to me.
The secrets worth knowing I never shall know,
  The end of the rainbow I never shall see.

So, little drowsy one, nestle and sleep—
  Lullaby, baby, O, lullaby-low!
There always is peace in the dreams that are deep—
  Lullaby, little one, lullaby-low.

—Elsa Barker.

THE ASTOR BABY—AND OTHERS

(From the N. Y. Call)

If you had your life to live over again, wouldn't you get yourself apprenticed to the job of millionaire?. This idea of taking up the job of millionaire is fascinating.

It is light, gentlemanly or ladylike work that can be done at home or abroad, does not require intellect, makes no demands on time, pays well and is fairly steady. All you require are the proper parents. If you select them right you can enter on your career and money will come in to you.

There is, for instance, the case of the unborn Astor baby, whose father was lost in the sinking of the Titanic. The baby may be boy or girl, sage or simple, shapely or malformed. It makes no difference. It goes into the trade of millionaire. It need never work, and never want. Its financial future is secured.

In former times when a child was born to the prosperous, the glad father would say: "I give you this slave, and I give you that slave, and the product of this piece of land will belong to you, and all the children born on this piece of land shall belong to you, and the people on the farms are your people, and the fruits of their labor belong to you. For you are well born. You are the new Lord of the Manor, or you are the new Head of the Plantation." Or, if it was a girl baby, the gifts were somewhat restricted, yet provisions were made to marry that little, pink infant to some boy, recently born, whose estate was adjoining.

But we haven't any slaves now. No, not one.

Yet the Astor baby is to inherit $5,000,000.

That means, day and night, some of the children now in existence, some of those who will cry out upon the world at the same moment as the Astor baby, and some who will be born later, must labor for it. They are as surely its bond-servants, its serfs, its humble, submissive workers, as though the fact were stipulated on the paper and they were physically delivered over to it.

The Astor baby will be like other babies, probably, just a healthy appetite and a smile and a cry. But its little hands will always be reaching out to take something from other babies. Its little hands will rob the nursing bottles, and babies will die. And its little hands will steal from the mothers of other little babies, and those mothers will be unable to nures them. And its little hands will warp the bodies of other older children. Its little hands will lash young children into the factories, scourge young girls onto the streets and drive boys to violence and crime. Its little hands will so steadily steal that want and hunger will always be at the doors of hundreds of persons.

But the baby will know nothing of any of these things. It will simply benefit through them.

Many highly-traind men, known as doctors, will watch over its health. Many wolfishly adroit men, known as lawyers, will guard its financial affairs. Many unctuously sanctimonious men, known as clergymen, will preach in its favor. And most of them will unite in denouncing the babies that must die in order that this particular baby may have more than it needs.

The baby is not responsible. That unborn child comes into a world where mankind, in their wisdom, have seen fit to make everything as hard, as unlovely, as repulsive and as revolting as can be. And the child will accept it as a thing ordained by God, if it is of a religious turn of mind, or as a thing for its lawyers to handle, if it is worldly and material.

And many of the other little babies will accept it submissively for the purpose of education, as was shown in the Boston College Stylus (a Jesuit publication), as is shown by Dr. Greer, Dr. Parkhurst, Father Vaughan and others, is submission to constituted authority. Constituted authority declares that the Astor baby has the right to rob and exploit all children who are not themselves robbers and exploiters. And most of the robbed and exploited concur in this idea.

There is a reason why the Astor baby, unborn, should have command of all these millions. Its father had them and workers throughout the country sweated and suffered to increase them. Astor added nothing to the wealth or welfare of society. He simply took to himself what others produced. And his ability to do so goes to his children.

Of course, he was quite right in his action. We sanction it, and if there is anything for which we are willing to fight and die it is legal robbery. Legal robbery is the basis of the Astor fortune. Legal robbery shows how it is that a child in the womb is already steadily and always stealing, and stealing from those who have the least but who still produce all. It shows how it is that without official slavery there are still thousands who must be this child's slaves for life.

Get your neighbor's subscription to the Christian Socialist, subscribe for your friend, send a subscription for "the folks back home." See page 4.

AN INCIDENT OF THE PROPAGANDA —A TRUE STORY

By A. C. Palmer

On a certain gloomy afternoon—it being Saturday and a holiday with me—I decided to distribute an armful of Socialist papers.

It was one of those chilly days of late autumn when the heart is filled with a depressing sense of the death of the beautiful summer time.

For with the winter of the year
We match the winter of the heart.
Ill falls the storm whose cruel shafts
Against all human lives are hurled.

By most of the people to whom I handed the paper I was treated courteously enough, but to this there unfortunately were three conspicuous exceptions. One of these was a merchant, Mr. M——, who was certain that Socialism is a bad thing, and the Socialists a worthles, scurvy set. With Mr. M——, abuse took the place of argument, and the terms he applied to me were the reverse of complimentary.

Mr. P——, also, who was a saloonkeeper, doubtless wishing to curry favor with his customers, and being, besides, pretty well soaked with his own whiskey, favored me with a choice selection of curses and billingsgate.

Somewhat low in spirits, I decided to call on the only minister in the town. "Surely," said I to myself, "this man's very profession requires him to 'preach deliverance to the captive, and to let the oppressed go free.' Doubtless he will give me a patient, considerate hearing."

It is but simple justice to Rev. S—— to state that he "cussed" me in terms far more refined, polite and pious than either M—— or P—— had used. But the "cussing" was just as real and effectual.

What produced such harmony of views among three men of such a diverse outlook on life? What powerful underlying cause can bring the business skinner, the unprogressive minister, and the man engaged in the hellish liquor traffic to occupy identical ground on the subject of Socialism?

There may be many partial reasons, but in the main I think the true explanation is this—such men instinctively recognize in Socialism the Stone from God, cut without hands, which is destined to grind them and all their kind to powder.

Note on above: Yes, but the chief reason, after all, is ignorance of what Socialism means. The true minister, the selfish preacher, the merchant and the saloonkeeper will all support Socialism when they really understand it. **THEREFORE** keep on circulating Socialist literature. Try this paper on that preacher.

WANTED—Men, women and children who are not afraid to live and work for the realization of an ideal, to enlist in the Socialist Crusaders. See page 4.

SPECIALTY FOR 1912

What a great thing it would be to send the Christian Socialist to every preacher in America for at least three months during 1912. IT WOULD CONVERT THOUSANDS OF THEM TO SOCIALISM. And then they would "roar and thunder" from the pulpit against capitalistic crimes until they would WAKE THE DEAD consciences of their hearers and the nation would be aroused. IT CAN BE DONE. Plan for it.

International Sunday School Lessons

By Rev. Wm. A. Prosser, Pastor Ames M. E. Church, 4648 Second Avenue, Pittsburgh, Pa.

LESSON FOR JUNE 2.

Hypocrisy and Sincerity. Matt. 6:1-18

Golden Text.—Take heed that ye do not your righteousness before men, to be seen of them; else ye have no reward with your Father who is in heaven. Matt. 6:1.

A hypocrite is a wolf in sheep's clothing; a liar in the garb of truth; a devil in angelic form; an enemy in the guise of a friend. He is a sham, cheat, deceiver, dissembler, imposter, pretender. He is the son of "Gain" and the father of "Fraud."

"One may smile and smile and be a villian"
Ah, that deceit should steal such gentle shapes
And with a virtuous visor hide such deep vice!
How courtesy would seem to cover sin!
When what is done is like a hypocrite
The which is good in nothing but in sight.
'Tis time to fear when tyrants seem to kiss."

Hypocrisy is a "fine" art and can be practiced everywhere. No realm of life is secure from an invasion of this slimy and deadly foe. The hypocrite plies his trade as successfully in the home, school and church, as in the state, court and market place. Nothing is too sacred for him to use as a mask to hide his real nature and design. The most sacred and binding oaths are made, pledges taken, prayers offered, ceremonies observed, insignia worn and attitudes assumed only for the purpose of covering hellish designs and detestable practices. The domestic infidel, the intellectual prostitute and religious hypocrite are no worse and no better than the same characters in Law, Politics and Business. For pretense, to be estimated better than they are, to accomplish a diabolical end, they make long prayers that never reach heaven, give alms that never bless the poor, compass land and sea to make an adherent to their cause that always damns, give tithe of mint, anise and cummin that hasn't the smell of justice and mercy and truth in it, and build monuments to heroes and garnish the sepulchres of the just whom their predecessors killed. The hypocrite is a sham and a fraud whoever and wherever he is.

"The world is still deceived with ornament,
In law, what plea so tainted and corrupt,
But, being season'd with a gracious voice,
Obscures the show of evil? In religion.
What damned error, but some sober brow
Will bless it, approve it with a text,
Hiding the grossness with fair ornament?
There is no vice so simple, but assumes
Some mark of virtue on his outward parts."

The incentive to hypocrisy is gain. The hypocrite seeks not merely to cover his vices, but to gain credit for virtue. He deceives to get gain by his deception. Hypocrisy is the child of Gain and the father of Sham. The commercial hypocrite assumes friendly, social and business relations, deceives and cheats for material gain in some form. The political hypocrite assumes social and political relations, deceives and defrauds for material gain of some sort. The judicial hypocrite assumes attitudes, preverts justice and decrees lies for mercenary reasons. The religious hypocrite assumes relations, mutters prayers and engages in ecclesiastical activities for the same reason. Gain of one kind or another, is and can be the only motive for hypocrisy.

According to Christ the hypocrite does his righteousness before men to be seen and praised by them. They give alms, with the blare of the trumpet and with widest publicity, that they may have their names cut in marble, printed on memorial windows and lauded by men. They pray, standing in synagogues and on street corners using vain repetitions, to be seen and praised by men. They fast, take solemn oaths, tithe, appear in rich and beautiful Sunday and official garb and honor the heroic dead, with monuments and special services, for the same reasons. See Matt. 6:1-18; 23:13-36. Judas secretly betrayed and deceitfully kissed the Christ for thirty pieces of silver. If that is not the full price, that is the stuff, or its equivalent, that has led the Judases in every realm of life and in all ages to play the hypocrite and deceive humanity.

The hypocrite is a personal prostitute and a social menace. He prostitutes himself. God and institutions to conserve his own ends. He deceives the people, robs the public and perverts justice to enrich himself. He creates a social condition in which "there is no trust, no faith, no honesty in men." He is absolutely devoid of character and makes no worthy contribution to social well being. He is more dangerous than a thief, thug or murderer. One may bolt the door and bar the windows against the thief but not against the liar and hypocrite. These find ready access to the most sacred enclosures through crevices and key holes.

Job says, "The hypocrite's hope shall perish." "The congregation of hypocrites shall be desolate, and fire shall consume the tabernacles of bribery." "Knowest thou not this of old, since man was placed on earth, that the triumphing of the wicked is short and the joy of the hypocrite but for a moment?"

The Palmist describes hypocrites thus: "There is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue."

Jesus had the utmost contempt and severest condemnation for the hypocrite. In the twenty-third chapter of Matthew He pronounced no less than seven woes against him in one short speech. And solemnly did He warn His followers against "the leaven of the Pharisees, which is hpocrisy." Equally did He caution His desciples not to pray, fast, give or engage in benevolent and patriotic labors as did the hypocrites. The hypocrites do it for personal advantage, but they must do it for the advantage of others.

Capitalism Encourages It

Capitalism is a commercial industrialism with gain as the incentive and the private ownership and control of the world as its goal. Gain is the incentive, gain to the strong, swift, cunning. This is the motive force under capitalism. It is naturally a system of lies, fraud and force. It creates the hypocrite as naturally as summer brings forth flies. It compels secrecy and double-dealing if man would gain. If man plays false in the pulpit it is not out of inherent cussedness, but for a job—gain. If a union man betrays and sells out his fellow workers it is to gain favor, a better job, advancement. If a merchant buys long and sells short, buys pure and sells corrupt he does it to beat a competitor, to succeed, to make money, for personal gain. If a judge perverts justice, a politician deceives a voter, a law-maker legislates or refuses to legislate, the rock-bottom motive is personal gain. If industrial masters work little children, helpless women, and ignorant foreigners; if they oppress, enslave and exploit all their workmen to the limit it is for revenue only. If "Big Business" refuses to divulge the secrets of its operation and hides the true account of disasters on sea and land, in mill and mine, shop or factory, it is all for the sake of stocks and bonds, dividends and profits. If, in society, we play Dr. Jekyl and Mr. Hyde we do it for personal gain. Under our economic system, denominated capitalism, gain, personal, material gain is the Alpha and Omega. With all thy getting get gain. The man without gain is rated as a failure. To climb to the top of the ladder, or get as far up as possible and escape the charge and disgrace of failure is the acme of ambition. This holds good in politics, business, society and altogether too much in ecclesiastics. To change our general social, political and moral practices it is imperative that we change our methods of getting a living, of getting on. If we would destroy the debasing practice of hypocrisy we must first destroy the social forces that necessitate men to play the hypocrite in order to succeed.

Sincerity

Sincerity is the very opposite of hypocrisy. If the sincere man is not in absolute accord with facts he is honest, real, open, true to his convictions and truthful in utterance according to his knowledge. He speaks what he means and means what he speaks. To the best of his knowledge he represents things as they are. His external is a true picture of his innermost soul. There is no sham, deception, mental reservation or perversion in sincerity.

Sincerity is wholeness, unity, consistency, faithfulness. It is necessary for personal character and social stability. Without it man is a moral pauper and society in the vortex of anarchy. It is as necessary in the industrial, commercial, political and social realms as in domestics and religion. It is for this reason that Jesus warned His followers to beware of hypocrisy, and shun it. Repeatedly He cautioned us not to fast, pray, give and do as the hypocrites. He commanded men to be sincere everywhere and all the time. He saw it was necessary to manhood and social well being.

To secure the cultivation and practice of this necessary personal and social virtue He sought to establish a social order of Justice. It was a "Kingdom of God and His Righteousness" in which care for material things would be reduced to a minimum, from which competition for gain would be eliminated and where the strong and swift and great would use their superior powers to help the weaker members. It was an order of brotherhood, co-operation and community of interests; an order in which it would not be necessary for men to play the hypocrite to make a living, receive proper recognition or reach their merited goal. It would be an order that would encourage, perhaps force, men to be sincere and honest and true. Jesus, seemingly, understood human nature and made provisions to help it. Evidently He saw and appreciated the relation of economics to moral character. He would establish a just order that would give every man a chance to be a good, clean, sincere fellow.

That is our job today. The world has not yet accepted and adopted the program of Christ. If we are wise followers of Jesus we will heed His command to seek First the establishment of a social order of righteousness. That is our first duty for it is the first necessity. It is the primary need of this day as it was of the day in which Jesus lived. We need a social order of Justice, of collective interests, of co-operation and of brotherhood, and we must secure it, if we, as a race, would rise to the moral attitude we were created to reach. Human nature, physical, mental and moral, demands, and is anxiously waiting the coming of a brotherhood kingdom that will give it a fair chance to develop and show the stuff God put in it.

FOR YOUNG CRUSADERS

Conducted by M. Kathryn [illegible],
901 W. Main St., Richmond, Va.

HOW THE LITTLE KITE LEARNED TO FLY

"I never can do it," the little kite said,
As he looked at the others high over his head.
"I know I should fall if I tried to fly."
"Try," said the big kite, "only try,
Or I fear you will never learn at all."
But the little kite said, "I'm afraid I'll fall."
The big kite nodded, "Ah, well! Good-by!
I'm off!" and he rose toward the tranquil sky.
The little kite's paper stirred at the sight,
Then trembling, he shook himself free for flight.
First whirling and frightened, then braver grown,
Up, up he rose through the air alone,
Till the big kite looking down could see
The little one rising steadily.
Then how the little kite thrilled with pride,
As he sailed by the big kite side by side.
While far below he could see the ground,
With boys, like dark specks moving 'round.
They rested high in the quiet air,
And only the birds and the clouds were there.
"Oh, how happy I am!" the little kite cried,
"And all because I was brave and tried."

* * *

A LETTER FROM MILWAUKEE

Milwaukee, Wis., April 13, 1912.

My Dear Comrade Auntie:

I've wanted to write you ever since the election, but I guess the wicked fairies knew that, so they made me very tired every night—and sometimes made my head ache dreadfully, so I just couldn't write. Well, anyhow, we were dreadfully defeated—so the papers say; but we know better than that. We see the gain we have made during the last two years, and we know that everywhere the Socialist party is growing stronger and greater. Have we any cause to be dispirited? When the election returns began to come in, it seemed for a while that we were going to win—but later, I realized that this time the Non-partisans were having things to their liking. We were disappointed then, of course, but we made up our minds, Socialist-like, that two years hence should see us go in to stay. Probably by that time we shall have woman suffrage in Wisconsin, and that, I am sure, will help us to get in. There were heavy odds against us this time; bitter invectives were hurled at us from all sides, every newspaper in the city except the Leader being against us. And, too, the democratic and republican parties have ceased to exist in this city. There was only the Non-partisan party! I don't know why, but the name "Non-partisan" somehow suggests to me the story of "The Man Without a Country." But in spite of these things we have grown and we will continue to grow. This steady growth of the party means a great deal it seems to me. Socialism is not something which for the moment, merely, appeals to us. We don't forget it like we do a catchy piece of "rag-time." In fact we condemn it at first—not because we know anything about it, oh, no! but because so many people tell us it is a very wicked thing. Then, naturally, we want to know a little more about it, so we begin to look into the subject. And after a while we begin to realize what a wonderfully beautiful philosophy it is. Did you say, Spring in Dixie? And did you say two of your Crusaders are laying out a flower garden? Oh, for an areoplane to convey me thither! And I would come with my pockets filled with seeds to help the good thing along.

Your Crusader neice,
Eleanor Minne.

And how we would watch the sky—if aeroplanes were possible means for bringing such welcome visitors, Comrade! I am afraid we would all get a 'crick' in our necks! After all, perhaps the best way would be one of these horrid, dusty, close, cindery railway cars—and may heaven preserve your life and limb, should you ever rejoice us by coming on a tour of inspection of our garden! The lettuce and radishes and sweet peas, etc., are all coming up fine, and would, I am sure, hold up their heads proudly for your inspection. It's a shame about the poor head! When you ought not to be working more than four hours a day to earn a thoroughtly comfortable living, and have the rest of the time for recreation and study! But people are beginning to really ask themselves why there should be 7,000,000 women and children working themselves to death, and five or six million men unable to get work. Perhaps the fact that it is entirely unnecessary that such should be the case, and that it is only the senseless greed of a few and the indifference of the many that makes it possible, will filter into enough minds to really have an even more perceptible effect than it has now—and it is having a quite perceptible effect in some places already. Yes, we have every reason to feel encouraged, and gird ourselves for renewed efforts. When the Non-partisans "fall down" with a "bang!" on something which the